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Reading Room

THE PACIFIC

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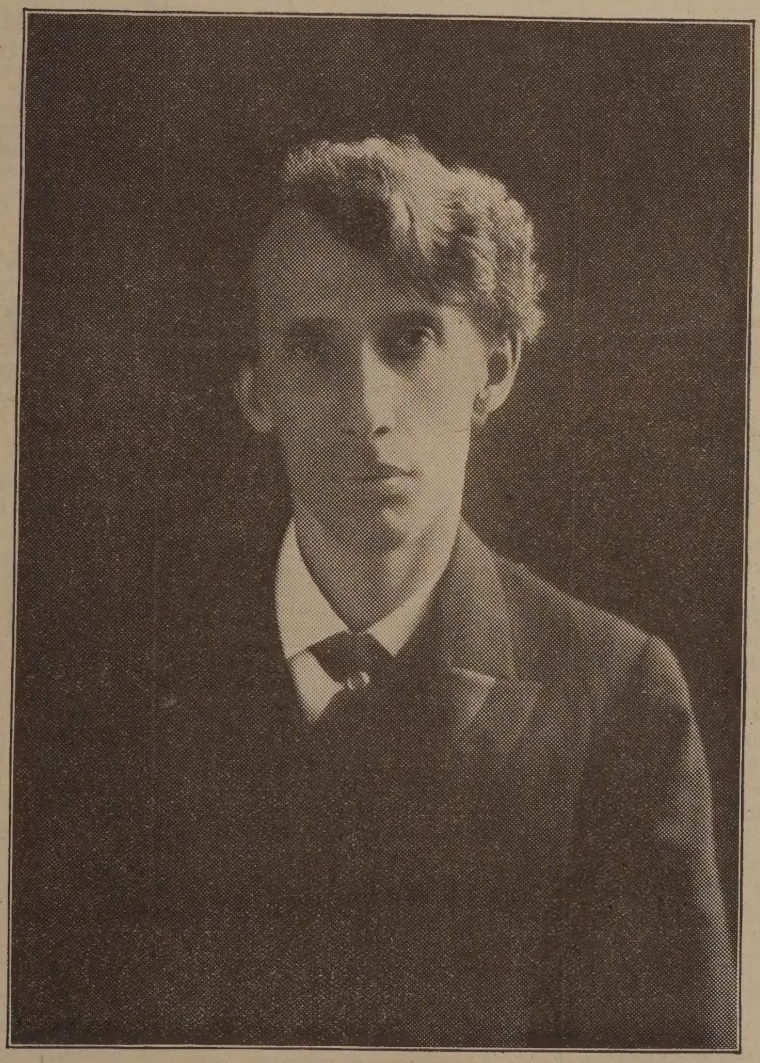

REV. G. CAMPBELL MORGAN.

THE PACIFIC

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"Behold the Man!"

O wherefore dost thou stoop, eternal Son of thine eternal Father, and to what purpose dost thou abase thyself? We have sinned and thou art punished! We have made ourseives naked and thou art clothed in robes of dishonor! We have smitten thee and thou art smitten for us. A byword, a hissing, a laughing-stock! Behold the Man!

This coronation of Christ with thorns, his investiture with the purple of derision, is repeated in the history of every age; nay, in every Christian life. He is wounded oftentimes in the house of his friends more cruelly than with driven nails; wounded—in the house of friends! Are not the pains of ridicule more bitter than the agonies of death? And the Savior is thus exposed to derision by those who live inconsistently while professing to love and follow him. "Show us the Christ," say the men of this world; "show us the Christ not merely set forth in glorious words, but reflected in your life and conduct." And we do show them the Christ, too often clothed in cast-off purple.—Rev. David James Burrell.

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Just What He Did.

A lady was expostulating with a laborer, begging him to give up drink. She waxed eloquent over her denunciation of the intemperate habits of workingmen.

"Do you take any yourself?" was the blunt retort.

"Yes," replied the lady, "but only a very little; just as much as I like."

"That's just what I take—as much as I like," said the man, as he turned upon his heel with a scoff and a sneer.

The lady also turned away crestfallen, feeling the full force of the fact that both she and the drunkard took as much as they liked.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—Phillips Brooks.

Of the one hundred most popular books of the century the check-book is one, and the pocket-book seems to be the other ninety-nine.

THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, February 5, 1903

PROGRESS IN THE SUNDAY SCHOOL.

The conviction has been growing for some time that a decided change in Sunday-school methods is both desirable and possible. But how is it to be made? The question was most seriously discussed at the meeting of the International Sunday-school Association, held at Denver last summer. Able and eloquent leaders made a strong plea for the graded lesson system. They represented a very large number of the most efficient and progressive Sunday-school superintendents and teachers in America. But they failed in their effort to influence the Convention. The idea of "grading" was favored; but the conservatives insisted that it was the teaching that should be graded and not the lessons. "Have the same lesson for all; but let the method of teaching vary with the requirements of the classes." The decision seemed to satisfy seventy-five per cent of the Sunday-school workers present. The remaining twenty-five per cent went away unconvinced and yet nursing no thought of rebellion. They stood loyally by the Association and resolved to keep on agitating the question until it should be settled right. How long they would have had to wait will never be known, for a happy solution of the difficulty seems now at hand. A new "National Organization for the Improvement of Religious and Moral Education through the Sunday-school and Other Agencies" is about to be formed, which will "undertake to discover, formulate and establish a new ideal of religious and moral education in the Sunday-schools." A convention has been called to meet in Chicago February 10-12, 1903, for the purpose of creating such an organization. The plan, first proposed by the "Council of Seventy," has met with the most cordial reception from prominent educators, editors and pastors. It promises to be one of the most important movements of our time. The new organization will not be a rival of the International Association; it will rather supplement the work of the latter; its aim will be similar to that of the National Educational Association, which has for thirty years studied the conditions, inspired the ideals, and, to a large extent, directed the amazing growth of our public school system. We shall watch the developments with great interest. A movement that has the enthusiastic support of men like Presidents Woodrow Wilson of Princeton University, Nicholas M. Butler of Columbia, and G. Stanley Hall of Clark University, must certainly be in harmony with the best educational traditions even though it gets its cue and its reason for being from imperative present needs, and is instinct from beginning to end with the progressive spirit of our time. We hail the new idea with cordial wishes. It means a more rational pedagogy, a deeper interest in Bible study, a more vital connection between the religious life and all phases of secular knowledge and culture, and therefore a long step onward toward the goal of all our striving.

In the Beecher Memorial hall which is being arranged for in Brooklyn, N. Y., it is Beecher the patriot as well as Beecher the preacher and moralist who will be remembered. On the walls will be pictured six great scenes of American eloquence in which the great preacher was supreme. Among the relics will be some of the placards which were on walls in Liverpool and Manchester, England, to arouse the people against him when he had gone there to speak in behalf of his country in those most trying days of our Civil War. Largely the people of England were in sympathy with the South. Beecher determined that they should hear the side of the North, and although he addressed howling mobs at times, he triumphed; his indomitable pluck and his wonderful eloquence were more than a match for their denunciations and hisses and tumultous outcries. They heard him at last; and history records the fact that Henry Ward Beecher by his trip to England and by his turning that people from giving aid and sympathy to the South, had a most prominent part in bringing the struggle to a termination.

A prominent Buddhist priest in Japan said recently that Christianity was in every way a great blessing to Buddhism, both morally and spiritually, and that Japan ought to welcome it heartily. Speaking publicly not long ago on the subject of "Buddhist Reformation," Baron Kato Hiroyuki said: "The priests of today are evil creatures, and the damage they are doing to society cannot be condoned. The doctrines are all right, but the men who have the doctrines in charge are indeed so corrupt that they themselves have need of reformation. They are absolutely unable to save

the masses, and moreover, are a peril to society." Speaking of Christianity Kato said: "Christianity is very different. There are bad priests and bad customs there, too; but it is simply marvelous—the zeal of the majority of their priests. Christian doctrines are hardly worth looking at, but the men who propagate them are good and helpful to society. In religion the prime thing is the men who uphold it, not the religion they uphold." The Baron regards religion as only a form of superstition, but he values it as a help to society and to the State. His arraignment of Buddhistic priesthood is likely to result in an increased public sentiment in Japan in favor of the recognition and protection of all religions impartially. All in all the indications are that the Japanese are losing faith in their gods and religion just as in the old Roman and Grecian worlds there was a loss of faith in the gods at the time of the advent of Christ.

The Religious World.

The new hymnal which is being compiled for the Northern and Southern Methodist churches will contain Kipling's "Recessional."

The successor to Dr. Parker in the City Temple, London, has not yet been selected. Pulpit supplies for a few weeks include Congregationalists, Presbyterians, Baptists and Wesleyans.

The New York Independent, reviewing the religious statistics published by Dr. Henry K. Carroll for the year 1902, draws two conclusions: One is that the influence of the church is a growing one, and that the difference between the church and the world is diminishing, not "wholly because the church is relaxing its demands, but in good part because the world is becoming more Christian." The other conclusion is that there are too many denominations, and that the smaller ones ought to gravitate to the larger ones and that the larger ones ought to gravitate together." This, the Independent terms "the most important ecclesiastical work of the next decade or two."

The Rev. Dr. Randall Davidson, who was Bishop of Winchester, is now the Archbishop of Canterbury. The London Examiner says that he will not make a great archbishop, not being a man of exceptionally strong intellectual powers nor of profound scholarship. But it is thought that he will be successful in his office, and that with people in general this will count for more than being great. Theologically, Dr. Davidson belongs to the moderately broad school. He came from Presbyterian ancestry, and Free church people in England are hoping that in the contest they are now facing he will not forget the history of the religious warfare across the border. Nonconformists have always found him a very brotherly man, his relations with ministers and members in other churches than his own having been of a most friendly character. It is said that Nonconformity has long been viewed by him as an instrument in God's hands for the arousing and saving of the Church of England.

Although fifteen years have elapsed since Brooklyn's great preacher, Henry Ward Beecher, passed up into the higher life, the interest shown in him and his works seems almost as great as it was in the days of his greatest activity and influence. Scarcely a day passes that strangers do not call at Plymouth church, says the Brooklyn Eagle, asking to be shown where he preached and to be directed to his grave. Many of these are not only from remote parts of our own country, but from other countries, especially from Great Britain. "It is related that a group of Englishmen visited the church but a short time ago and, lamenting over the fact that the grave of the preacher was in a place too inaccessible for them to visit, were shown into the lecture room and taken before the portrait there hanging. The group stood before the picture mute and tearful for a long time until one asked to be permitted to offer a prayer there. Granted, he knelt and there prayed to the God he had been led to through reading the sermons of Henry Ward Beecher. The vitality of the influence of the man dead and gone is as astonishing as anything in his astonishing career."

The Rev. Dr. John Brown, who has been pastor of the Bunyan church of Bedford, England, for forty years, closed his work there last Sunday. At that time he closed an honored and successful ministry of forty-eight years. Having been asked recently as to his views of the changes in religious life and thought since he began his ministry, he replied: "It is difficult to give anything like a reliable estimate of changes which have taken place in our churches, for the simple reason that what was true of one place and district of country might not be true of another. There have been, it is the tritest thing in the world to say, both gains and losses. I remember in my youth to have heard, what I have not heard for many a day, fervid discussions on predestination and the perseverance of the saints. But even then they had reached high-water mark, and it was beginning to be ebb tide, for I once heard William Roaf, a well-known Lancashire minister, say that it was not the perseverance of the saints which gave him concern, but the perseverance of the sinners, and a good many others were one with him in the sentiment. Still I think, on the other hand, there was among Christian people a closer acquaintance with the Bible, a more systematic attendance at the house of God, and a more reverent observance of the Sabbath than is generally current in these days. Whether there was more real religious life or less, it is, perhaps, not competent for any of us to say."

Busy World Notes.

The Chicago Y. M. C. A. has a membership of 8,629. The property at the different locations is valued at $1,746,000. The receipts for the work last year were $194,759. At the different buildings the daily average attendance was 3,440.

Last year the state of New York expended $38,441,908 for public education. For the year ending in July 1902, the per cent. in enrollment to school population was 91, a net gain of 27 per cent. since 1894. The state claims the largest normal school system in the world. The laws provide for the reading of the Bible in the schools, without comment, and the superintendent of public instruction believes in its observance.

Professor A. T. Swing, of the Chair of Church History at Oberlin, says that the opening of the theological department in 1835 has had more to do with the making of Oberlin College what it is today than any other unforeseen, unplanned event in its history. That department brought such men as Finney, Mahan and Cowles; and it interested the Taffan brothers and Theodore Wells. Without these men the chief support for many years would have been lacking. Such founda-

tions as were laid could not have been laid, and there could not have been the subsequent history and success.

In Current Literature for January the new drama "Mary of Magdala," is spoken of as one of the most striking and most worthy of modern plays. It is said to deserve the highest praise for the seriousness of its endeavor and its loftiness of purpose. "It is delicately, sincerely, reverent. The principal character is really Christ. The whole play centers in and upon him. He is the motif and whole force of the action. Yet his form is never seen his voice is never heard; but there is not a moment when his presence is not felt. It reaches even to the home of the Magdalen. Preaching in Simon's gardens; with his disciples in Simon's house; on the cross at Calvary, that strange, weird influence hovers over every moment, bathing everything in a tragedy poetic." The finest workmanship is said to be found in the character of Judas. Mary, one who had been surrounded by luxury, deserted finally by her love is shown to have come to a place here the glitter and shimmer are found to be tinsel and where life begins to appear at its true value. Judas had been her lover; but he had been drawn from her as a follower of the Nazarene. So it was more than mere curiosity, perhaps, that urged her to the house of Flavius to hear the preaching of the Man of Nazareth. But whatever the motive she goes and his words work within her a wonderful transformation. "Piety becomes, even as love before, a passion with her. It permeates her being and is expressed in her walk, her movements. Her eyes soften and sparkle with a new light under its power. Then the newness wears off and the passion melts into pain, and the Magdalen becomes the creature of sorrow, the penitent, pitiable suffering creature, the humblest and the truest mourner at the foot of the cross. "Comparing this play with some of the modern so-called religious plays, the New York Times says: "Mary of Magdala is as truly religious and as truly dramatic as these are falsely religious and melo-dramatic. Its whole atmosphere is as dignified and elevated as theirs is cheap and commonplace. Its code of esthetics is as sound as theirs is flashy and banal." The author is a German, Paul Heyse. Mrs. Fiske portrays Mary; Mr. Woodruff, Judas; Mr. Power, Flavius. On the stage of the Manhattan theatre, New York, this striking play has been given recently in such a manner as to make old Jerusalem in those days when the Christ was a prominent figure there, live again with much of its pathos and tragedy.

Criticism having been made of the Y. M. C. A. of Hartford, Conn., as an expensive institution, Mr. Noel H. Jacks, the secretary, formerly of Oakland, has been making some comparisons. We give his findings as they have been summarized, the comparison was between the Y. M. C. A. and the Massachusetts State Reformatory at Concord. The inmates of the Reformatory are in number only a few more than the number of the members of the Hartford Association. The Reformatory buildings are valued at $1,000,000; the Association buildings at $250,000. Although the average number of young men in the Reformatory last year was 939, while the membership of the Association was only 900, it is safe to estimate that four times as many come under the influence of the latter. In the Reformatory there are 65 officers and 30 teachers who cost the state $106,000 annually. The Hartford Association employs ten persons, whose salaries aggregate only $8,600. The budget of the Reformatory is $216,000; that of the Association $17,500. "Mr. Jacks further says that in the Reformatory the inmates give nothing, while the members of the Hartford Association pay towards its budget over $5,000. He claims that the purposes of these two institutions are almost identical: that both are intended to improve the character of boys and young men; that the Reformatory treats the disease and the Young Men's Christian Association guards against its attacks. The expense to the tax-payers of Massachusetts for each inmate is over $200 a year. In the Hartford Association the expense per member to the community is less than $8.00. This expense to the community is fully balanced by the public work the Association does for those who are not members, that is, in its missionary efforts, and besides the members practically pay the full expense of their membership privileges. Mr. Jacks says that it costs over twenty times as much to reform a young man at Concord, as it does for the Association to keep him from going wrong. He claims that instead of being too expensive, the Association is saving the city annually hundreds of dollars; that it develops a high character of men, and saves boys and men from the necessity of a Reformatory." In all this there is food for thought on the part of San Francisco people at a time when an effort is being made to raise money to liquidate the indebtedness of the Y. M. C. A. in this city. And it ought to be of suggestion and value all over the Coast wherever there is such an organization. The good done by them is inestimable.

The Pacific Coast in Brief.

Our Methodist brethren are working to secure the general conference of 1904 for Los Angeles.

Seattle has twelve Presbyterian churches; one is a United Presbyterian; another a Cumberland.

Olympia, the capital of Washington, claims an increase in population since 1900 from 4,500 to 7,000.

The State of Washington will aid the proposed Lewis and Clark exposition in Portland in 1905 to the amount of $100,000.

A "Christian" church in Los Angeles reports 350 accessions on profession of faith during the year 1902. That, we presume, is the banner record for the Pacific Coast.

Again have the Christian Chinese shown themselves to be generous givers. Those in Seattle who are Baptists have pledged $1,171 for a church building.

The Seattle Post-Intelligencer continues its unwarranted attacks on San Francisco. We had thought the Post-Intelligencer to be a fairer paper than these articles indicate.

The Christian Endeavor Societies of Tacoma celebrated the twenty-second anniversary of the society by a union meeting in the First Presbyterian church Monday afternoon of last week.

Evidently Oregonians intend to make a success of the Lewis and Clark exposition in 1905. The appropriation for that purpose of $400,000 by the legislature gives a fund of a million dollars already.

The railroad companies whose lines traverse the State of Washington are planning for a larger immi-

gration this year than for several years. Western Washington, it is said, will attract more people this year than Eastern.

Stories of a valuable gold find in the Olympic Mountains in Western Washington are floating around. The Olympic peninsula is in greater part an unexplored region; and now that it is soon to be belted by a railroad valuable discoveries are likely to be made.

D. O. Mills claims California as his legal residence. Last year the New York assessors assessed him on one million dollars worth of personal property. Mr. Mills offered to pay on $250,000, inasmuch as he spent most of his time in New York. This offer was accepted. But this year the assessment was raised to $500,000, and he swore off entirely. This ought to give California a larger slice.

If a constitutional amendment providing for the removal of the capital of California from Sacramento to San Jose should pass the legislature and be submitted to the people there is a strong probability that it would carry. The opening of the Coast line of the Southern Pacific makes San Jose a place more conveniently reached from Southern California than Sacramento; and it will not be long before there will be a railroad crossing the mountains from some point in the San Joaquin valley to Monterey bay, the Santa Clara valley and San Francisco.

Idaho, the "Gem of the Mountains," is yet in a formative condition materially, morally and spiritually. Under the new governor, who is a member of the Presbyterian church, better things are expected. The State has had most of its growth during the last dozen years. It has increased in population 92 per cent during the last decade. Its great river, the Snake, is said to be to it what the Nile is to Africa. Along with its tributaries it forms almost all of the arable land of the State. In the future great things are expected from the falls and rapids in furnishing power for many industries.

The Northern Pacific surveyors in the field between Vancouver on the Columbia opposite Portland, and Pasco in Central or Eastern Washington, indicates that that trans-continental railroad is likely ere long to reach Western Washington by a route farther south than the present one. If it should go down the north bank of the Columbia or cross the mountains by the Natches pass or by a line from Pasco to Vancouver, the anticipations of the people on the west side of Puget Sound of a trans-continental terminal will begin to be realized. And what an ideal terminal point Port Angeles would make! It has a fine harbor; is more than a hundred miles nearer the ocean than Seattle is; and lies opposite Victoria on Vancouver Island the capital of British Columbia, the trade of which island a railroad terminating at Port Angeles would largely control.

In the person of Levy Ankeny the State of Washington will have the wealthiest farmer in the United States Senate. Mr. Ankeny is the owner of 50,000 acres of agricultural and 50,000 acres of grazing land. Last year his wheat crop amounted to 900,000 bushels. It is said that his fortune has been acquired by recognizing the value of raw land. For years he has been one of the largest and most successful stock growers of the Northwest; he has been interested also in mining and in banking quite extensively. Many a man with a mortgage on his farm in times when payment was impossible has had cause for gratitude to Levy Ankeny. Born in St. Joseph, Missouri, in 1844, he came in 1850 to Oregon; and as a resident of that State and of Washington has been a prominent factor in the development of those two commonwealths. Honorable in all his ways, Mr. Ankeny will do his State and the Nation creditably in the United States Senate.

The Bystander.

When People Grow Old.

The tragedy of King Lear is an exposition of filial ingratitude. In his comprehensive grasp of human nature Shakespeare recognized the evil of filial selfishness and ingratitude. He has drawn a powerful portrait of broken-hearted old age and given keen analysis of filial selfishness.

The Bystander is often shocked to find old people repudiated and ill-treated by their children, some of whom pass as respectable and well-to-do members of the community and the church.

The spectacle is often presented of a worthy old person without property or influence, dependent upon those who look upon him intolerantly, and as one more of the necessary evils of life. It is not an unusual experience for the pastor to meet unhappy old age. It is a tragedy. One of the most bitter cups to drink is that of filial forgetfulness. To be in the way, to be of no particular use in the world, to be set aside like a rusted stove, or a broken piano, and to be looked upon as one to be helped over those last few days—is indeed to suffer as King Lear suffered. On the other hand it is a beautiful sight to see filial kindness bestowed upon the silver head of age, and mercy, tenderness and respect shown to those who watch and wait in the evening. But this is not the day of old age. The golden age of the hoary head was long ago. This is the hour of youth and strength and power. This is not the age of the antiquities, but of the possibilities. Old actors, merchants, soldiers, preachers, are sometimes pushed aside unceremoniously to make way for others; and some sit as invalids alone in dingy rooms lost in great cities waiting for a letter from the son, who has not written for months—wishing to hear from Goneril or Regan—listening for the friendly footstep of Cordelia.

A man's character is indicated by the way he regards the old parents. If he forgets to succor them and shelter them from life's storms, if he neglects them in the rush of business, be assured there is significance in such neglect.

The Thermometer of the Church.

It is often said that the prayer-meeting is the thermometer of the church. This is denied in a timely article published in the Congregationalist some time ago. The writer, Rev. Edward C. George, says: "The steam gauge indicates the power of a steam engine, but it indicates nothing whatever of a dynamo. We may be looking for steam when the air is thrilling with sparks. We are not to insist on measuring electricity with a steam gauge,, nor on measuring all forms of spiritual intensity with the prayer-meeting thermometer."

It seems to the Bystander that this is common sense. Good people are not to be measured by the standard of a given church service. They may not be interested in the prayer-meeting, but in something else equally good. The prayer-meeting grew out of revivals, about which people loved to talk. Speaking of

the inner life is no longer popular. People do not lay bare their hearts. Hence that particular form of religious service has changed. There are only a few who really enjoy "the old-fashioned prayer-meeting." Others try to make themselves think they do. The Bystander is always moved by the power of a genuine meeting of prayer and praise, but we must not condemn people for not indulging in these spiritual pastimes. The average prayer meeting speaker in these days is usually unprofitable. He wastes time "Testifying" is not always accompanied by Christian activity, nor Christian activity by testifying. Conversely the prayer-meeting thermometer may mark the freezing point in a church, which notwithstanding, is doing much honest Christian work."

Pastors might well use the prayer meeting hour in giving some form of instruction which should not by any means exclude the element of devotion.

In the judgment, the people who may have the most difficulty will be the good saints who did nothing but enjoy themselves at spiritual feasts in this life. Such are always ready to sit down and eat, but never plow the field, or plant the corn or grind the wheat, or bake the bread. But they are mighty in testimony!

In judging the power of an engine don't measure the whistle. Test the place of power.

Things Episcopal.

Any careful observer of the Protestant Episcopal church will be impressed with some significant tendencies in that body. Some of these were made manifest in the recent diocesan convention in San Francisco. The preacher on that occasion roundly scored the aristocracy of the church and his sermon breathed of the spirit of the James' Epistle. A reply was made to these strictures and it appeared from the report that the meeting was divided into two camps—those who have and those who have not.

The charge of the church name was a subject of discussion. Two reports were brought in by a divided committee, both favoring a change, but one, the minority report, urging immediate action. The minority report was lost.

There seems to be a preponderating opinion in favor of a change, but the word "Catholic" frightens the low church party which not altogether without reason, charges the high church party with a desire to drift over in the direction of Rome. If some name other than "Catholic" but containing the same meaning could be invented, it would be acceptable.

It will be remembered that in the general convention of 1883 it was proposed to erase the words Protestant Episcopal from the title page of the Book of Common Prayer. The proposition was lost, but since then the matter has again been brought before the church. It is claimed that Protestant Episcopal is a nick-name, and that American Catholic church would be more consistent with its history and genius. It is apparent that the controversy in England has been transferred to America.

The First Congregational church of Vancouver, British Columbia, has called to the pastorate the Rev. John Simpson, who came from England to California a year or two ago. The Vancouver World says: "Never before has there been so much unanimity and harmony among the members of the First church, and the future for them is full of hope."

ACORNS FROM THREE OAKS.

Aloha.

After Christmas—What?

I am not planning to appropriate more than the title of Mrs. Mary Hedley Scudder's article in the Advance of January 22. That I have read it feelingly this humble acorn proves. That I learn from it you may know by the genuine though modest service I do you, kind reader, in suggesting to you that you borrow this copy of the Advance and read her article. It is not ambitious but it is sweetly and practically helpful. I'll never risk the flowry hands which shows an old parson when he goes pottering about the kitchen and sees a little patty-pan without remembering that little patty-pans were made to bake little cakes for homesick school girls, for invalids who need bits of cheerfulness, as well as for children who appreciate dainty delights. When one comes home from the third service with the old minister's contemplation to call that a useless day when he has voiced no glorious gospel message, Mrs. Scudder's wholesome article heartens him with the thought that a loving Endeavorer letter may celebrate Decision Day and C. E. S. 21st anniversary day, that to carry two worthy workers from neighboring ranches, and to introduce a new little lassie to the Sunday school superintendent and to some nice girlie mates may have a color of Christmas joy. Come to think it was a bit inspiring to take a handsome bridal couple into the ark and pilot them to church. Thank you busy missionary worker for your Advanced idea of keeping the Christmas glow in the heart every day in the year. I second the motion of your article with all my heart. After uplift to God, and clean and careful care of the body as the temple of the Holy Ghost, there is nothing comparable for the keeping of a cheerful mind like minute and constant ministry for others. Let me further appreciate your everlasting Christmas evolution, dear Berkeley friend, by telling you where to find an answer when the beloved children in the home or the Junior Endeavorers at their little social plead with you for a story. Read them the second story in the Youth's Companion of January 29th. "The Bishop and the Baby." It's not a living gem of literature but the children will listen and thank you, and if any soft old grand-parents creep into your audience there will be liquid diamonds in their eyes. If I do not stop this acorn will attenuate into a belaying pin. So I shake a fragmentary answer to Suprintendent Clapp's appeal for a good story to read here and there when folks call on him for one. I never saw the little social anywhere that did not laugh, and learn too, at the sympathetic reading of Mrs Stowe's short story "The Minister's Housekeeper." Twenty minutes of clear, clean New England fun!

A Naughty Dog.

The domine stepped out from the porch this morning to see Mt. Hamilton rivaling Shasta in snowy whiteness. You northerners getting ready for the Seattle Congress do not quite appreciate how we clap our hands at the white mountain crests. We have "White for the bride." If she will tarry for a blossom festival she will see a white world at her white slippered feet. "Teddy get the paper."

It's not in the Mercury box. Neither is it in the rural delivery mail box. It's not in the filirea grass patch.

"Teddy, you are a thief. You are bringing me my neighbor's paper, take it back, you rogue, as soon as I have glanced over the headings." What's this on the

lawn? The young puppy, with five generations of fine retrieving blood behind him, could not wait for orders, but met the carrier before his master was up and mutilated the morning news to his heart's content. Lord Saulsbury's gray hairs were trailed in the mire. Clara Barton's letter to the President had the Red Cross of an Irish setter's foot on it. Puppy's paws marred Lieutenant Hobson's face. Now, Phil, you don't want such a dog, do you? He cannot discriminate between preacher's Sunday black and hunter's corduroy. There's one fortunate thing to have on a ranch with a puppy. That is another puppy. If they chew each other's ears, they spare harnesses. But two puppies can steal more rubbers than one. If these romping dogs don't beware, I will read to them the Dog Laws as promulgated by the dogmatic theologians at Berkeley.

White Plymouth Rocks.

Bystander was listening attentively to Aloha's description, in the chicken-yard of a choice breed of White Plymouth Rocks, which lay almost as many eggs as White Leghorns. It was almost all lost on Phil, who watched the pretty bantams and played with the frolicsome dog. And thus it came about that he greatly amused us. For coming up the hill by the winding road the laddie saw some common rocks whitewashed, that the roadway might be marked and safe at night. "Papa, are these the White Plymouth Rocks Aloha has been talking about?"

Supper tasted better for the laugh. To this day we call the whitened stones which warn us not to tumble down hill, "Phil's White Plymouth Rocks." If you meet Phil ask him when he began to turn somersaults in public? or sound him on Plymouth Rocks.

THE PACIFIC COAST CONGRESS.

The Coming Congress—A Prophecy.

By W. H. G. Temple, D.D.

So natural is it for us—all of us—to forecast, that no sooner do we hear of a proposed event than we begin prophesying results. Already people are asking "What will be the outcome of all this? What will it all crystallize into?" It might be easier to predict what we may expect to receive at the hands of those who shall minister to us, and from that prediction evolve one further prophecy. Certainly the plans of our committee have been inclusive and comprehensive enough to cause us to expect great things. It has always been an acknowledged fact with us in our conferences, that it would be far easier to attempt great things than to enthuse people over some very ordinary attainment. We have, therefore, struck for the highest mark obtainable. While we have been true to the instincts and the honorable record of the denomination, in making the intellectual element a very strong one in forming the program and selecting the participants, we have also felt that the inspirational feature must be the sine qua non of the whole affair. We are to do considerable thinking for nine or ten days—quite as much as the alertest minds will be able to stand. But beside that we have been planning for a spiritual uplift that will make itself felt in our Coast churches for a long time afterward, we trust.

The presence of G. Campbell Morgan as the chief speaker indicates this. There will be other giants among us. But the selection of this particular giant gives a certain spiritual tone to the Congress, combined with strong intellectuality, which few names could suggest so positively. His Bible studies will be unique. His popular evening addresses will thrill to the full extent of that word.

Here then, is my further prophecy: Having been both fed and fired, the great delegation representing our Coast churches will go home stronger and more optimistic and enthusiastic than ever over the work of the kingdom. They will put into further use no ordinary nourishment. They will employ the leverage of no ordinary uplift.

With such a prospect in view our brethren from a distance, who can come, should by all means arrange matters so that they can remain from start to finish. Let there be no fringing out in numbers toward the close. Let the wave reach highwater mark at the opening session, and contrary to all natural law, though quite in accordance with spiritual law. Keep to that tide mark until the final mizpahs. Let this congress mark an era in our Coast Congregationalism. Let the memories of this blessed gathering carry their influences forward with great power until they shall merge into the foregleam of still greater things to come at the next triennial meeting.

Seattle.

The Congress Program.

By Rev. Edw. Lincoln Smith, Seattle.

The executive committee is planning for a gathering longer and more elaborate than has been attempted by our Congregational force on the Coast before. The fixing of the date and the length of the gathering has been somewhat providential. The committee desired most of all the presence of the Rev. G. Campbell Morgan and has been in correspondence with him for over a year. Word at last came from him, through Mr. W. R. Moody, that he would be present with us if our date could be fixed for May 8th to 17th. While that gave us twice as long a meeting as had been planned, it at once occurred to the committee that such a longer meeting would have marked advantages in the deeper and more exhaustive work made possible, therefore, after some deliberation and correspondence with all the members of the committee they decided to venture on the time and date longer and earlier than before contemplated. They have become confident as the plans have developed of the wisdom of the decision, and that a larger blessing than before anticipated will result from this gathering.

Mr. Morgan has been asked to conduct a Bible study exercise for one hour and a half each morning of the Congress, devoting the first hour to lecture and exposition and the half hour following to answering questions. This will begin the day at 9 o'clock. Mr. Morgan will appear again each evening for a platform address in connection with some other evening speaker. Thus all the members of the Congress will have the best possible opportunity to hear him and he will be able to do a larger work in leading us over some continuous line of thought and study.

In addition to Mr. Morgan, we are most fortunate in the hearty way Dr. A. H. Bradford has entered into our plans and assured us of his presence. Dr. Bradford will make the opening address on Friday evening and in his official capacity of Moderator of the National Council will help in many ways to add to the interest and profit of the meeting. Rev. N. D. Hillis, D.D., has also been invited as President of the National Home Missionary Society and a man whom all would be glad to see and hear. Assurances have come from Dr. C. H. Daniels, D. D., Home Secretary of the American

Board, and from Dr. Washington Choate, of the C. H. M. S., and from Dr. Ryder of the A. M. A., that they will plan, with good prospect of success, to be in attendance. The Rev. H. A. Bridgeman, managing editor of the "Congregationalist" has also declared his intention of coming and is making all his plans with that end in view. It is quite probable that Mr. W. R. Moody will cross the continent with Mr. Morgan and be present throughout our meeting. He assured us in personal conversation last summer of his deep interest in the Christian work of our Coast and his desire to co-operate with us in any possible way. This gives some idea of the interest and help to be expected from the East.

Regarding our own Coast, assurances of presence and co-operation have already been received from Rev. E. L. House, D. D., of Portland; Dr. Kantner, of Salem; Drs. Brown, McLean, Nash and Hatch of Berkeley and Oakland; Dr. Adams, Mr. Ferrier and others of San Francisco; Mr. Abbott of Chula Vista; Dr. Gates of Pomona and Mr. Day of Los Angeles. Rev. E. S. Williams will look after all transportation questions for Central California and Mr. Culver for Southern California.

In our own State of Washington hearty interest and assurances of co-operation are heard on every side.

Regarding the program proper, there are nine main topics for the discussions for which probably two hours of each morning and three hours of each afternoon will be available. These topics are: Christian Nurture; Education; Journalism and the use of Literature; Preaching; Foreign Missions; Home Missions; Theology; Sociology and Practical Topics and Congregationalism. These topics will be divided into sub-topics to be treated by different men, each paper being prefaced and followed by an equal amount of time for discussion. Hence, there will be as much time for discussion throughout the program as for the reading of the papers, and the effort will be to treat all the subjects as far as posible from our local Pacific Coast standpoint.

One speaker will be heard each evening in connection with Mr. Morgan's evening address. Excursions and outings by land and water will be planned for members of the Congress so that no one shall be without opportunities for recreation and relaxation from the heavier work of the meetings.

Special preparations will be made for the Sunday gatherings, the meeting of the last Sunday being held in the Grand Opera House, the largest auditorium in the city.

The success and benefit derived from this Congress will depend entirely upon the co-operation of all the churches and pastors on the Coast, but we seem to see large possibilities through such co-operation of obtaining for ourselves and our work just what most of us feel the need of in the way of intellectual quickening and spiritual up-lift. No time that is spent in this way in earnest prayerful consideration of the higher interests of the kingdom and of the better methods by which they may be advanced is wasted. It is the most economical way in which we could use two weeks of the month of May. Every church on the Coast can well afford to provide for its own services for these two weeks and send its pastor and delegate to this meeting in view of the larger success almost sure to come to its work during the remainder of the year. The responsibility must rest upon the churches more than upon the ministers, although it can only be appreciated by the churches through the co-operation of the pastors in making it to appear. But we shall never have any forward movement, any advance to larger things in the work of the denomination upon the Coast until we stand ready to make what may seem to be temporary sacrifice in view of the larger gains which we desire. May we not hope that this spirit will characterize all of our churches and the opportunity providentially opened up to us for an advance movement be embraced with faith and enthusiasm.

CHRISTIAN ENDEAVOR IN SOUTHERN CALIFORNIA.

By Rev. C. D. Crane, President C. E. Union.

A California pastor said to me in conversation not long ago that "for a busy pastor Christian Endeavor is only a side issue." He might as well have said, although, of course, he did not mean it that way, that for a busy pastor the young people and children of his congregation are only a side issue; for Christian Endeavor has much to do with the spiritual life and training of the young.

To my demurrer this pastor replied: "I was simply stating a fact; I was not saying what ought to be." But so far as my observation goes, after a sojourn of several weeks on the Pacific Coast, Christian Endeavor is not a side issue with the busy pastors of Southern California. It was my recent privilege on a Sunday evening, in the space of an hour, to visit briefly four C. E. societies in Los Angeles, and I found the pastors co-operating heartily with their young people. In the largest church visited, the largest in the city, perhaps, and one of the largest in the State, I found the pastor himself at the helm; and he is an exceedingly busy man.

Christian Endeavor Day, February 1st, was appropriately observed in several of the churches. At the First Presbyterian, Los Angeles, the morning hour was occupied with addresses by Mr. Giles Kellogg, State Superintendent of Floating Endeavor, and Mr. Leonard Merrill, ex-President of the California Union. At the same church in the afternoon there was a C. E. rally and conference, led by the pastor, Rev. Aquila Webb, at which many emphatic testimonies were given as to the value of Christian Endeavor. In the evening, at the English Lutheran, there were special services with addresses by Mr. Paul Brown, State superintendent of Christian Citizenship, and Rev. C. D. Crane of Maine.

The Endeavorers of Southern California are not a mutual admiration society. They are wide-awake and aggressive. The Los Angeles Union, representing thirty-seven senior societies, with a membership of 1700, recently presented a resolution to the City Council, asking that something be done at once about the infamous "Crib District," which, by common consent, is a foul blot on the "City of Angels."

I may be allowed to say, perhaps, that to one coming from Maine it is strange to find that the Baptists of California are not thoroughly identified with Christian Endeavor. The Baptists in Maine are strong numerically and in other ways. They have a flourishing college and several well-equipped schools. And they glory in their own principles and history, as they should. But Baptists in Maine have never thought it necessary to organize their young people on separate lines. God grant they never may. Having been president of the Maine C. E. Union for more than three years, I speak not without knowledge when I say that B. P. P. Unions in Maine are few indeed; and what few there are are nearly all affiliated with Christian Endeavor. The

treasurer for several years of the Maine C. E. Union is a stanch Baptist. The field secretary is a Baptist. The superintendent of Floating Endeavor and of Evangelistic Work is a Baptist. There are none in Maine more loyal to Christian Endeavor than the Baptists. Why should not the same delightful fellowship be everywhere enjoyed?

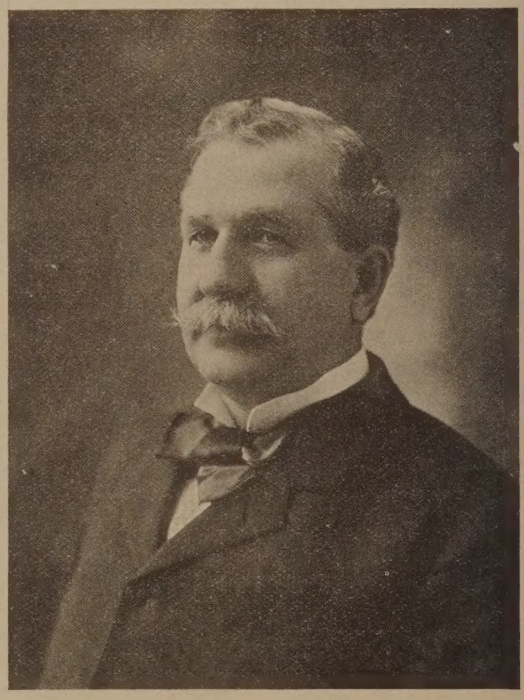
THE STRENGTH OF OUR MANHOOD.

The work of the Young Men's Christian Association throughout the world is attracting more and more the attention and admiration of all interested in the spread of the kingdom of God. Its work has now taken on many phases, being differentiated into organizations for work among college students, among soldiers, among

Y. M. C. A. BUILDING, SAN FRANCISCO.

colored men, among sailors, among railroad employes, among employes of large industrial establishments and in foreign countries; but in all this enlargement of its horizon and field of work, no side of its manifold activity appeals more strongly to the thinking, Christian business man, or even who is not professedly allied to the visible church, than the City Association, so called.

In California the most magnificent monument to the sincere purpose and wish of Christian people for the helping and protecting of young men is the admirably equipped building of the San Francisco Young Men's Christian Association. Except for a very few buildings just completed or in process of construction, there is none better adapted to the work of the Association than this. It is located admirably for the purposes for which it was erected and is in constant use both day and night by young men, an average of a thousand a day using some of its privileges, according to actual count. The membership of the Association exceeds two thousand, and the work was never more attractive to the young men nor more approved by the community than at present. This is the Jubilee Year, being the fiftieth since the founding of the Association in San Francisco, and the Board of Management is desirous of canceling the present indebtedness on the building before the first great meeting of the year, which will be held in March. They have adopted the plan of asking for a certain number of graded subscriptions as follows: 2 subscriptions at $2,500, $5,000; 3 subscriptions at $2,000, $6,000; 4 subscriptions at $1,000, $4,000; 4 subscriptions at $500, $2,000; 10 subscriptions at $250, $2,500; 10 subscriptions at $200, $2,000; 20 subscriptions at $150, $3,000; 30 subscriptions at $100, $3,000; 40 subscriptions at $50, $2,000; 100 subscriptions at $25, $2,500; 100 subscriptions at $20 $2,000; 200 subscriptions at $10, $2,000. Total subscriptions, 523, amounting to $36,000. This $36,000 secures the freeing of the building from all indebtedness and will enable the work to increase in efficiency



H. J. McCOY, SECRETARY.

to a remarkable degree. Many of the readers of The Pacific will feel impelled to assist this laudable endeavor, and may rest assured that whatever they are able to do will be done for the perpetual uplift of California's young men.

The Rev. W. T. Sparhawk, recently from New England, has been supplying the Market Street church of Oakland for several Sundays.

The Rev. and Mrs. L. P. Broad have been making a tour among the churches in Montana, and have had just such royal welcome as they had in California, Oregon and Washington.

The church at Long Beach has on each Wednesday evening what is termed a "family circle" meeting. It is mentioned as follows in the Tribune: "The church will try to preserve the family ideal in the church by bringing parents and children together in a social and helpful way. There will be brief devotional service, then a varied provision for the wants of all in discussion, readings, music, etc., while the ladies will engage in some work which should be of a benevolent or missionary character. The entire evening will thus be devoted to the community and men and women can drop in at any time and be sure of something uplifting and stimulating."

The Sunday-School.

BY REV. W. H. SCUDDER.

Lesson 7. **Feb 15, 1903.**

Christian Self-Control (A Temperance Lesson)—I. Cor. 8: 4-13.

Picture to yourselves the great heathen city of Corinth as it was in Paul's time, full of business, of pleasure, of idolatry, of wickedness. This will give a starting point for this lesson. If there is one word which might make vivid the fundamental difference between that era and ours it would probably be "self-control." Not that we are to think of that period as without law, or order, or ideals, for these were as much present as they are now, although not to the same degree, but there was no one great point in the minds of all which would serve as a center towards which a whole community or nation was to work, and co-operate, such as we have today. The message which Paul brought into Corinth contained that one thing which makes the chasm between his age and ours, the idea of the Kingdom of God on this earth.

We must not limit the thought of "self-control" in dealing with any phase of bettering this world. The general idea of "self-control" is "self-repression." This is not only partial, but really wide of that mark. It savors of monasticism, of withdrawal from the world to be good, of enacting the pillar-saint scene. A colt is so inexperienced, so full of force, so vested with freedom that it will kick everything to pieces, run away with any one behind it, throw any rider daring to mount it. The problem of that colt is not how to repress its activity and energy, but to get them under such management that it will accomplish more than some other colt which is not half as energetic, or capable. So it is with all of us, and with the world-relation of every one. There is none too much energy in any individual or in the world, but there is too much of it that is out of bounds, expending itself in demolishing and tearing down. Our problem is, how to get it under control, yes even a greater problem than that, how to get it under control with "Christian" before it, for there is a world of difference between mere self-control and Christian self-control, just as there is between morality and Christianity. Applying ourselves to the Temperance question, there are one or two pertinent remarks in Paul's suggestions to the Christians at Corinth, which are valuable to us.

1. An increase in knowledge.

This is not to be construed simply as perception, a much employed use of the term "knowledge." We can perceive a thousand things that may be correct from the knowledge we possess, but absolutely incorrect from what knowledge some one else has. Morse perceived that a message could run along a wire laid on the bottom of the ocean from New York to England. Marconi perceives that the same message can run through the air without wire between the two places. The perception of each was correct, but had some one announced to Morse that it was possible to send his message over that space without any connecting wire, I fear the great man, with all his greatness would have been found in the same category as that preacher whose only claim to being famous is the sermon in which he argued the impossibility of steam ever carrying a vessel across the Atlantic when the feat was actually in process of being completed. Now in regard to this Temperance question there is great need of patience until more actual knowledge is in our possession. Let Professor F. G. Peabody have our serious attention for a moment as he writes in his work on "Jesus Christ, and the Social Question." "Here is a social movement which has been very generally regarded as an isolated and specialized work. A few obvious remedies have seemed sufficient to meet the portentous evil of the drink habit. The pledge of abstinence, the prohibition of sale, the physiological instruction of children, the constant agitation of public sentiment, these and kindred methods of direct reform have appeared to bound the sphere of temperance work. More and more, however, it has become evident that, beyond these specific agencies of reform, there are on every side of the temperance question, influences and movements which are among its most threatening enemies, or its most powerful allies. Domestic, economic, even psychological and racial conditions are intimately correlated with the problem of drink. (Note these pertinent questions). Is it drink which destroys the family, or is it the disordered family life which tempts to drink? Is the drink habit a morbid passion, or is it in many cases a normal and healthy craving for recreation which drives men to the saloon? Is it true, as one distinguished economist has said, that the thirst for liquor among workingmen is not so much a question of drink as of food, and that to know why a poor man drinks one has to look in his dinner pail? Is it drink which robs men of their earnings, or is it the fluctuations of earnings which drives men to drink? Would the drink traffic be less pernicious if wisely converted into a municipal industry? Is the moral tone of the community weakened by prohibitory legislation? How does it happen that the wine drinking peoples of the Southern Europe are temperate, and the water drinking Anglo-Saxons intemperate? These are but indications of the varied inquiries which now confront any one who looks below the surface of the temperance problem. What seemed to be a detached question concerning a personal habit is in fact correlated with almost every movement of social or economic reform. The most effective attack upon the drink habit may come of some flank movement, in the interest of better homes, or healthy amusement, or regular work, or nourishing food, or State control or the education of a new and superior desire." Knowledge is thus seen to be one of the main factors we stand in need of.

2. Stumbling blocks removed.

Paul speaks about liberty as a stumbling block to the weak, and tells his readers to take heed to it. You will see how this liberty arises, from knowledge. The argument runs thus: "We know that meat which has been offered to idols and then sold, is no different from any other meat, and if we can get it for less than other meats we have a right to eat it." Paul assents to the premise, but dissents from the conclusion. He says there is a factor not taken into consideration—the conscience of the weak brother. Here is the place of Christian self-control. That does not look to the possible measure of our own strength, but to the measure of some other person's weakness. A splendid swimmer might easily throw himself into a high surf, and swim through it, but there are a dozen medivere swimmers on the beach who would be sure to think they could do the same, and his example would become a "stunt" to them. The outcome might not only be a severe rolling by the waves, but perhaps, a drowning. The strong swimmer looks at the others, and quietly refuses to bathe that morning. In so do-

ing he has removed a stumbling block from the others. The application is easy, and illustrations many. The one thing better than knowledge as a motive of our action is love. And love takes good account of others, leaving aside what might be a very difficult course if it had only ourselves to consider. Christian love is a great remover of stumbling blocks, but it is a lever not as often employed as it might be. Not only drinks, but tobacco, cards, sports of questionable character, companions, places of resort and a hundred other things would be brought under the glass of consideration, were love to others made the governing motive of our lives. Many a stumbling block would be removed if some strong nature would lead in paths where none such are to be found, or if some one would provide for those who were weak the proper methods of doing the right thing.

3. This is God's world.

Ah! that is lost sight of so often by everyone of us. Christian self-control consists of two main things. 1. Seeing the end God has in mind for us, our neighbors, our city, our nation, the world. 2. Controlling our whole being with a view to bringing about that end. Such a broad outlook includes the best energies of the best minds, the most loving hearts, the most determined indefatigables. If you have any of these qualities you are the one God calls to be a Christian and exercise Christian self-control.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

February 15th.

Lessons From Benhadad's Defeat.—I. Kings xx: 12-20.

This is the quarterly Temperance topic and the importance of it is enforced by a striking Biblical incident. There are no such vivid portraitures nor such effective moral and spiritual types anywhere as those of the Bible. It is God's great gallery of human and divine symbols, a divine library of flashing figures, a rich collection of appealing pictures representing all important human groups, incidents and happenings set in moral and inspiritual frames. This makes it the most interesting book in the world. The best cyclopedia of illustrations between covers is the Bible. Here is the story of a king who loses a great battle and wastes a national opportunity through drink. That Benhadad's loss resulted in Israel's gain. That his defeat gave victory to Ahab and that thus Jehovah made the wrath of man to praise him, is only incidental to the chief lesson which is that of the ruinous folly of the drink habit.

There was Benhadad and his army with its thirty-two kings and its horses and chariots established in a seige against Samaria. There he was powerfully entrenched with all Syria at his back, a brave competent general king, with the capital city of his foe within easy grasp, in a position of supreme advantage and priceless opportunity, and yet he lost all by drink. We read that at the moment of crucial action, when the hour to strike had come, "he was drinking, he and his kings in the pavillions," A king drinking at the hour of the supreme crisis in a campaign! A general and his staff reveling at the moment of the pivotal siege of a capital city. What wonder that the siege was lost, the battle a Waterloo, the victory turned into ignoble defeat?

Drinking Always Brings Defeat.

"Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise." Yet the arch deceiver has no more fascinating delusion than this. The color in the cup has lured the noblest and best to disgrace and ruin. Noah, the preacher of righteousness yielded to this folly. The only blot on the character of the one "who was perfect in his generation and walked with God" is the red stain of wine. What would we give if we could remove that one mar from the record of that just life. Noah's only defeat was a defeat in character at the hands of King Alcohol. He was drinking in his tent and wos found drunk. Lot was miserably disgraced through drinking. He whose righteous soul was vexed over Sodom, induced a Sodom in his heart through wine. Nabal, Uriah, Elah, Belshazzar all were defeated by the same enemy. Strength to overcome the drink temptation seems to be a prime test of manhood. Thousands are defeated in this siege daily. It is a darling sin of noble minds. Men who are models in other respects become weaklings and easy captives when besieged by drink. Generals, judges, statesmen, ministers of the Gospel have all gone down in this fight, yes, and some of the best of women. "They have erred through wine and through strong drink are out of the way." How often we hear the remark of this husband or that father, of that partner or the other business associate, yes, and alas, how far too often even of a certain mother or a certain young woman, that drink has been their ruin.

It was all on Account of Drink.

That the Rio Janiero went down in the sight of the Golden Gate on New Year's Day, two years ago. She was a fine ship of her class and had a worthy crew. Her captain was a man who was a master of his craft, an experienced commander and one who enjoyed the respect and confidence of her owners. The Rio was a vessel of many voyages and had earned the right to be honorably retired; perhaps would have been had she safely made the harbor after that cruise. Crowded with passengers and laden with treasures she approached the end of the voyage on New Year's eve and stood off the heads ready to enter port. They might have held a watch-night service that bright evening and ushered in the new year with hymn and prayer. How blessed had they done it? How blessed for scores of souls who never made the harbor? How blessed for the captain and the crew? How blessed for the noble ship? But, no, they would hail the new year with song and dance, and wine should be as free as water. Instead of prayer and praise, revelry should be queen and they would celebrate the home coming, drinking. The next day a fog mantled the entrance to the harbor. The law of the steamship company was that no ship should attempt to enter the Golden Gate in a fog. The pilot counseled obedience to the law, but the captain, in whose brain the echoes of the night's festivities had not yet ceased to reverberate, his mind as much in a cloud as the harbor itself that early morning, resolved to enter in the fog. The overruled pilot giving reluctant consent or else protesting until the end, the anchor was heaved and with colors flying the ship was headed toward the bay. A cruel mistake it proved. For, driven against a rock and her hull penetrated by a rock in a few short moments, that noble ship, her crew, her scores of passengers and all her treasure, plunged beneath the waves and disappeared. Her captain who in a clear moment of heroic purpose had resolved never to survive his ship, seeing

the inevitable, locked himself in his stateroom and likewise perished. Some months afterwards his body was recovered near the Sausalito shore and he was buried. It was an awful defeat and drink did it. What a fearful arraignment drink will have to face at the judgment day? How many lives have been defeated, homes wrecked, plans overthrown, successes turned into failure through drink? How many hearts have been broken, friendships severed, prospects blighted, eternal hopes withered and blasted through drink. How many fair cities, Sodom, Gomorrah, Babylon, Nineveh, Athens, Rome, have been ruined and made desolate through drink and its concomitant evils? What a curse it is in every city. It saps every vital energy and palsies every noble work. How it threatens nations, kingdoms, empires? It pipes the dance of death all around the world and it turns every Eden into a black valley where it is not checked.

Christian Endeavorers Should Fight Drinking.

Christian Endeavorers should be temperance endeavorers and brave knights in the grand crusade. There is only one safe way to fight the evil in the heart and that is the sure, victorious way of total abstinence. Never to drink means never to make defeat through drink possible. Never to drink is never to want to drink. And never to drink is never to sin against love. Total abstinence lifts high a noble self conquering example and woos the world to higher things. Total abstinence makes Daniels of us all and ensures our safety even in a lion's den. If all men would abstain, no men would drink. And then the saloon question would solve itself. The times are ripe for a grand world embracing campaign for total abstinence. Christian Endeavorers have here a golden opportunity. What the Christian church today unitedly determines to do it can do. And the Christian Endeavor movement and kindred organizations is the church of tomorrow well in the harness. Let us not be guilty of Benhadad's other folly—that of boasting while putting it on, but let us followers of Christ, loyal and true and mightily possessed with his spirit, arise to fight this great wrong until we conquer it.

Woman's Board of Missions for the Pacific

Southern Branch.

The annual meeting of the Southern Branch will be held this year in Ontario, Friday, April 3, preceded by the annual meeting of the Woman's Home Missionary Union. The officers hope that each auxiliary will come up with its number of delegates, having its pledge fully met, also having made some offering to the contingent fund for the expenses of the year.

The annual report of the Doshisha Girl's school, just received, gives the following: "Too much cannot be said for the self-sacrifice of the poorly paid teachers who by their patience and long suffering held the school together until the grant from the Pacific Board put new courage into all."

During the past school year the number of girls enrolled was 98, and the average attendance about 70. Six were graduated last June, of whom two returned for the higher course. Nineteen girls received baptism during the year, and at the time of Mr. Torrey's visit every unconverted girl in school experienced her desire and determination to become a Christian. Every Christian girl is a member of the "Christian Society," which is practically a Y. W. C. A. organized years ago and than which nothing has been more powerful in conserving the Christian life of the institution.

* * * *

Present number of pupils, 88.

During the year almost every member of the station has assisted in some way in the work of the school, but at present the greater part of the English teaching is done by Miss Denton and Miss Larned.

* * * *

Miss Denton's last word to us, under date of December 22, says concerning the past year: "We closed school for the summer holidays with 56 boarders. We were obliged to take the big room in the main school building for a class-room when at the beginning of the school year, April, we had an entering class of over fifty. This leaves us with no chapel, no assembly hall. We hold prayers in the sewing room where the girls sit on the floor, packed like sardines. We need a new building for comfort, for dignity, for everything. We must not keep on long this poor way."

We cannot take all the girls who would come next term, for lack of room.

My own rooms are made home-like and restful with books and pictures which keep me in grateful remembrance of home friends.

We have over 60 boarding pupils, more than were in the two departments—boarding and day departments when I came here a year ago last October. These 60 are crowded into room comfortable for 40 only, the lack of room keeps others away. The department of education has advised (and such advice amounts to a command) that girls be not allowed to board outside of the schools they attend. We are glad to have this influence in favor of the boarding schools for we know that the boarding girls get the greatest good, but until we have a new building we cannot meet this pressure upon us.

The term has been one of great encouragement. Three girls were baptized last Sunday, but this does not at all show the many lines in which the Christian life of the school has deepened. Among the boarding pupils we feel sure that there is not one who has not given her heart to Christ and among the daily pupils we find much of inquiry and thoughtful reaching up higher.

After various experiments, we have at last a Bible woman who seems to us ideal, Miss Seki, do please remember her name. She goes into the houses of the daily pupils and already we, teacher as well as pupils, feel the helpfulness of her spiritual life.

In the school as a whole, we have felt great advance this year."

Woman's Home Missionary Union of Southern California.

The regular quarterly meeting of the Woman's Home Missionary Union Executive Board was held in First church, Los Angeles, on Wednesday, January 21st. Mrs. D. H. Colcord of Claremont presided. Owing to the continued illness of Dr. Frary, who was, until a few weeks ago the devoted and beloved pastor of our Pomona church, Mrs. Frary feels compelled to devote much of her time to home duties and interests, and, with this end in view, tendered her resignation as President of the Union, which was, with great reluctance, accepted. Although retiring from our chief office, to which she was recently appointed, we feel grateful for the

knowledge that Mrs. Frary will still be with us in our councils as a member of the Executive Board. Mrs. H. N. Kinney of Claremont was chosen to fill the office of President for the remainder of the year. Under the leadership of one who has had large experience in the East, in the methods of work which have proved so successful there, we feel that we may go forward with courage and hope, being assured that we have the prayers of those earnest, devoted ones, whom the Lord has seen fit to call apart for a time.

We would remind our auxiliaries that barely two months of our missionary year yet remain. Our treasurer, Mrs. Thomas A. Barnes, 28 Valley street, Pasadena, reports only $1,196 as having reached her since our last annual meeting. This means that we have about seven weeks in which to forward to the treasury over $1800, the amount necessary to complete our aim of $3,000 for the year. The books close for all "Congregational Home Missionary Society" offerings on March 25th, but gifts to all other objects will be received and credited to this year until April 1st. The annual meeting will be held at Ontario on Thursday, April 2d, followed by the annual meeting of the Southern Branch of the Woman's Board of Missions of the Pacific on Friday, April 3d. A good program is being arranged and, as Ontario is a convenient center and possesses a most hospitable people, we earnestly hope for a larger representation from our various auxiliaries.

K. G. Robertson, Sec'y.

Church News.

Northern California.

San Francisco, Third.—Four persons were welcomed into our fellowship last Sunday, one on confession of faith.

San Francisco, Plymouth.—The people are rallying nicely for both the morning and evening service in this church.

Oakland, Pilgrim.—At the communion service Sunday there were two accessions to the membership, on re-affirmation of their faith.

Berkeley, Park.—The pastor being in Southern California, the pulpit was supplied last Sunday by Prof. Mooar, of the Theological Seminary.

San Francisco, Fourth.—The annual meeting of the Fourth church was held Monday, February 2. The reports of all departments of the church work were more encouraging than for several years. There were 43 accessions, 8 by letter and 35 on confession. A net gain of 41 for the year.

Santa Cruz.—Sunday evening witnessed the closing service in a series of union services, extending over three weeks, following the Week of Prayer, the Methodist and the Baptist churches joining with the Congregational church. The sweet singing of the Oliphant sisters, singing evangelists, added very largely to the effectiveness of the meetings. Earnest work has been done for Christ and His blessing has rested upon it.

Etna.—We can hardly say all in Etna have been "Separate unto the Lord" the past week, as we have seven saloons in town; but we certainly have been separate unto ourselves. Heavy storms, floods and washouts—worst since '61—have isolated us completely. Telegraph and telephone wires down made us wonder if we were still a part of the United States. But Uncle Sam visits us again after a week's vacation, and we all are happy. Our church work went on nicely through the storm.

Belmont.—The Sunday school at Belmont is congratulating itself on having Mr. J. E. Moore, superintendent of the Sunday school at San Mateo for its superintendent also. The school was very much encouraged by a visit of several people from San Mateo, which is four miles distant. Two young ladies started out for a walk and did not stop until the school house was reached. Since the organization of our Sunday school there has been quite a religious awakening. The Methodist people who began to hold services almost immediately, have kindly withdrawn, recognizing the claim of comity. The latest effort outside of the Sunday school, is that of a Mormon or Latter Day Saint, who preaches his peculiar doctrine on Sunday and mends shoes during the week.

Southern California.

Los Angeles.—On last Sunday the First church received twenty-one, of whom ten were heads of families. The Sunday school section of the new house of worship of this church is nearly completed, but will not be occupied until the entire building has been passed over to the trustees.

Avalon.—Another "industrial meeting," held recently, was well attended and resulted in a well-filled box for the Los Angeles branch of the Salvation Army. E. M. Robinson, International Secretary of the Boys' Department, Y. M. C. A., addressed this congregation at the morning service, January 25. Mr. Robinson and the pastor are warm personal friends.

Pasadena, Lake Avenue.—The church is in the midst of a great revival—probably the greatest in its history. Besides a number of marked conversions, many of the members have come forward and made open confessions and have been wonderfully blessed of God. The meetings, which are now in the fourth week, are the outgrowth of the Week of Prayer. The church has prayed for cleansing, for spiritual power, for the salvation of friends and neighbors. God has answered the prayers and has sent the Holy Spirit and He has quickened the entire neighborhood. The pastor, Rev. S. G. Emerson, has received no co-operative help other than that of his own people. Rev. E. O. Tade, one of our new members, and Mr. Wm. Waterhouse have rendered special service, the latter in the singing and by conducting the inquiry meetings. During the first two weeks prayer and testimony meetings were held. Last week the pastor preached Gospel sermons each evening, except Saturday, followed by testimony and inquiry meetings. The meetings this week are practically the same as last week. Next Sunday is decision day and we are all praying and hoping for great things. There is a manifest interest in the Sunday school and Endeavor societies. Will others remember us in prayer?

Nevada.

Reno.—To the Pacific's recent kind notice of the financial effort in Reno, may now be added the good tidings of complete achievement. The entire amount required to free the church from debt, $2,500, is promised and the cash is already coming in. Among the generous givers is the Governor, the Hon. John Sparks, whose name your correspondent should have mentioned in place of that of our new senator, the Hon. Francis

G. Newlands, who is, however, a liberal subscriber. Among the givers are many in very moderate circumstances who deserve commendation, not only for their generosity, but for their loyalty and faith. The Rev. H. Wikoff has been to us as a "strong man, armed" and we owe him gratitude and love. We will not forget him nor do we believe that the cancellation of the debt concludes our obligation to the society he so ably represents.

Notes and Personals.

The Rev. C. E. Sinclair has accepted the call from the church at Mill Valley.

The Rev. W. J. Speers of Angels Camp has spoken with great impressiveness recently in several pulpits hereabout.

The Rev. Burton M. Palmer, pastor of the church at Benicia, and Miss Mabel Louise McKay were married on Thursday, January the 29th.

The church at Sebastopol regrets to lose its pastor, the Rev. John H. Kimball, but bids him Godspeed in the work to which he has been called by the church at San Mateo.

Next Monday, Prof. W. F. Bade of Pacific Theological Seminary will read a paper at the meeting of the ministers of San Francisco and vicinity on the subject, "Cadmus and Abraham."

Mrs. W. C. Day, the wife of the Rev. Dr. Day, pastor of Olivet church, San Francisco, is seriously ill. Their son, the Rev. R. C. Day, who is pastor of our church at Fairhaven, Washington, has been summoned home.

Miss E. Pauline Swartz of Niigata, Japan, and Mrs. F. M. Price of Guam, Ladrone Islands, missionaries of the American Board, are expected to arrive in San Francisco by the steamer "Doric" on Friday or Saturday of next week.

We present this week, along with an article concerning the Y. M. C. A. work in San Francisco, a picture of Mr. H. J. McCoy, who has been the popular and successful secretary for more than twenty years; also a picture of the building which we hope will be freed soon from debt. It is a splendid work that the San Francisco Y. M. C. A. is doing, and the people should rally to its support. Our readers, as they look on this building, will see in the fourth story, at the corner, the windows of the three rooms in which are the Congregational headquarters.

The Rev. Clarence T. Brown of Salt Lake City has had calls from two California churches—from Sacramento and from San Diego. The Salt Lake Tribune, in chronicling the call from San Diego, says: "For almost ten years Dr. Brown has been pastor of the First Congregational church in this city, and has been one of the most successful and popular pastors in the city. Should he decide to accept the call, which has just been made to him, his departure would cause genuine regret, not only among the members of his church, but the people of the city generally." The Salt Lake News states that for climatic reasons Mr. Brown will, in all probability accept the call to San Diego, and that if he should, it is probable that the Rev. Elmer I. Goshen of Ogden will be called as his successor.

The Rev. S. H. Cheadle of San Juan has accepted a call from the church at Ault, Colorado, which place is situated in a fine farming region not far from Greeley. Mr. Cheadle came to California from Washington about seven years ago, and was pastor at San Juan until about a year ago. For a year before his resignation from the pastorate at San Juan he resided on his fruit ranch near that place. In taking up again the active work of the ministry, Mr. Cheadle goes back to the State where he did his first work more than twenty years ago. From Colorado he went to Indiana and to Michigan, and thence to Washington, where he did an excellent work for several years—at Tacoma First and then at North Yakima. We are sorry to lose him from this Coast; but an acquaintance of twenty years makes it possible for us to congratulate the Colorado church on its selection of pastor.

WASHINGTON LETTER.

By I. Learned.

The First church, Tacoma, Rev. E. T. Ford, pastor, is seriously considering the matter of a new church building and at the same time securing an entirely new location. A member of their congregation has made them an offer of a very considerable sum of money to that end on condition that an equal amount shall be raised by the church. Doubtless an attempt will be made to meet these conditions in the near future.

Superintendent Scudder was on a recent Sabbath with the East Tacoma church and persuaded it to come to self-support beginning at the end of the present commission—April 1st.

Spanaway is enjoying the very valuable services of Rev. A. P. Powelson at one service each Sabbath.

The Center Street Mission seems to be exceedingly prosperous under the excellent care of Mr. Sullivan, a very devoted Christian worker, formerly of Chicago, who labors with the very hearty co-operation of Mr. F. J. Fletcher, the faithful superintendent of the Sunday school.

Superintendents Scudder and Greene recently visited the steadfast members representing the Congregational interests at Puyallup and it is more than probable that an arrangement will be made for a monthly social gathering which the representatives of the missionary work in the State will endeavor to attend. Several new families having come to us from South Dakota, a re-organization of the Congregational church may possibly be the result within the year. At the council convened at Walla Walla on January 21st, for the examination and restoration to the Congregational ministry of Frank H. Adams—the sermon was preached by Rev. W. W. Scudder, Jr., while the charge was given by Rev. J. D. Jones and the Right Hand of Fellowship by Rev. Elvira Cobleigh—the result of the council has already appeared.

On January 29th an ecclesiastical council was convened at Washtuana, Adams county, pursuant to Letters Missive, at which was represented Plymouth church, Spokane, and the churches at Dayton and Colfax, together with Superintendents Greene and Scudder, for the Recognition, if, expedient, of the church of twenty members recently gathered there.

As yet they have no pastor but have been occasionally supplied by Rev. J. T. Percival, Missionary of the C. S. S. and P. S. This town of Washtuana is situated within an exceedingly productive wheat growing section, is growing rapidly and the outlook for the new church is very hopeful.

It seems wise for the council that recognition should be given. Rev. J. D. Jones preached the sermon, Superintendent Scudder gave the charge and Rev. Samuel Greene extended the fellowship of the church.

A meeting of the pastors of Spokane and vicinity was recently held in that city at which Rev. Dr. Wallace presided, to consider the expediency of arranging for the organization of a series of fellowship meetings for the churches of Spokane county.

After a somewhat extended discussion it was voted that such fellowship meetings be provided for, the first might be called at some time during the month of March. Pastors Walters, Mason and McConaughy were chosen as committee in charge.

As a result of a series of meetings conducted by Evangelist D. H. Reid with the Trent church, fifteen persons have been added to its numbers. Mr. Reid is now laboring with the Newman Lake church, Moab P. O.

Nine persons united with our church at Marysville, Rev. A. Brady, pastor, a total of eleven since the new year. This as a result of meetings conducted by the pastor.

Evangelist Stephen R. Wood has been assisting the pastors at Brighton and Snohomish with good results.

The Missionary Calendar samples have been sent to every church in Washington and Northern Idaho, and orders are beginning to come to the committee. It is hoped that all the churches will secure one or more of these for every family and so far as they can be used, one for each member of the church and congregation. It is hoped that every pastor or other church officer will make a careful canvass for the purpose of systematically increasing our benevolences.

Seattle, January 31.

OREGON LETTER.

By George H. Himes.

As I write there lies before me a torn, time- stained letter, written almost forty-four years ago, that awakens a flood of memories. It is as follows:

"San Juan, W. T., Feb. 13, 1861.

My Dear Major:—

I should have answered your kind note long since. had I not seen in the Portland papers that you were on the eve of saying good-bye to us. It was only by the last steamer that I learned, much to my gratification that the report was untrue, knowing, as I did, too, that you, yourself, preferred being let alone. However, my dear major, I am afraid it is but a short respite; for I think we shall all of us of the grande armee, be compelled to go. I much fear the Register of 1861 will be the last published. Write me what you think the best course to pursue in case of a break-up. What will we do with the public property and funds? In some places there may be a general scramble. Major Ragan has no money. The troops ought to be paid very regularly in this crisis, that is, if the government wishes to use them. I, myself, came from a Union-loving State, but matters are taking such a phase at present that she and the other border Union States, such as Kentucky, Tennessee, Missouri and Maryland, cannot make their voices heard. The Republicans, in their pride and flush of victory, will not listen to the terms proposed by the conservative element from those good and true States, when they ask but their rights and no more. No, they are ignominiously rejected. On the other hand I do not like to be bullied nor dragged out of the Union by the precipitancy and indecent haste of South Carolina.

"Since seeing you last I have learned the sad news of my mother's death. Sad and desolate as it leaves me, still it would be a selfish wish on my part were it otherwise. For years she has been a constant sufferer, uncomplaining always. My sister wrote me that her bodily pains were sometimes horrible to witness. A woman of bright intelligence, very well read, and of a disposition full of love and tenderness. Even to her last hour she made those around her happy. It is a great consolation to know that she is where she can no longer be subjected to our earthly afflictions, and that she did not live to see the country she was so proud of torn with civil strife and discord, and our once great nation a ruin."

"My uncle writes me that her estate which is left to be divided amongst her three children, and which a year since was worth at least $100,000, could not be sold for half that sum—in fact I don't suppose it could be disposed of at all—on account of the depreciation in the value of slaves, etc.

"Everything is quite here. We see a good deal of the officers from the other camp, and are on very sociable and pleasant terms.

"Please present my regards to Mrs. Alvord, and Mr. Charles. Love to John Kellogg. All here, Griffin included, desire to be remembered to you. Where is Longstreet?

"Ever your friend,

"George E. Pickett."

At the date above given Capt. Pickett was in command of the U. S. forces at San Juan Island, Washington. The camp he refers to was that of British troops, the ownership of the island being yet unsettled.

A few weeks later Capt. Pickett joined the Confederate Army, and early in July, 1863, led the charge at Gettysburg—one of the most notable conflicts in the annals of the Civil War of 1861-1865.

The letter was written to Major William F. Maury, a Kentuckian, an old acquaintance, who had been a West Pointer in the early forties, but at the date of the letter was in civil life in Oregon and had been for nearly a dozen years. With the firing on Sumter Maury aligned himself with the Union men and raised an Oregon regiment, which he commanded with distinction during the war, doing guard and frontier duty here in the West. Col. Maury is still living in Southern Oregon, at the age of 85, and upon a recent visit to him he gave me the letter quoted to find a resting place in the archives of the Oregon Historical Society.

Portland, February 1, 1903.

The disquieting news from China is to be greatly regretted. The rebellion of Kwangsi is reported as growing. General Ma has been killed and a large part of the province has been captured by the rebels. Fung Fuh Siang, the exiled general, in Kansu and Mongolia, is making considerable headway against the national troops. There is considerable trouble in other parts of China. This is to be specially regretted at this time when the government is so heavily handicapped by the indemnity and the pressure from the European powers. The friendly stand of the United States will do much to preserve the integrity of the Empire.

The "Southwestern Christian Advocate" says: "Why does not President Roosevelt appoint Negroes to office in the North? is the question that is being asked these days, and it is a good question, too. But here is another just like it, Why did not President Cleveland appoint Negroes to official positions in the South?" How will this do for an answer?"

Our Boys and Girls.

Pass It On.

Have you had a kindness shown?
Pass it on;
'Twas not given for thee alone,
Pass it on;
Let it travel down the years,
Let it wipe another's tears,
Till in Heav'n the deed appears—
Pass it on.

Did you hear the loving word?
Pass it on;
Like the singing of a bird?
Pass it on;
Let its music live and grow,
Let it cheer another's woe;
You have reap'd what others sow,
Pass it on.

'Twas the sunshine of a smile,
Pass it on;
Staying but a little while!
Pass it on;
April beam, the little thing,
Still it makes the flow'rs of spring,
Makes the silent birds to sing—
Pass it on.

Have you found the heav'nly light?
Pass it on;
Souls are groping in the night,
Daylight gone;
Hold thy lighted lamp on high,
Be a star in some one's sky,
He may live who else would die;
Pass it on.

Be not selfish in thy greed,
Pass it on;
Look upon thy brother's need,
Pass it on;
Live for self, you live in vain;
Live for Christ, you live again;
Live for Him, with Him you reign—
Pass it on.

—The Rev. Henry Burton, M. A.

A Journey on the Canal.

Late one afternoon a little girl found herself on board a canal-boat. She was to spend her summer vacation there, and was glad of it.

She ran in the cabin and started to look about. There was a dining-room which was of medium size, and shut off from that was a small kitchen. Back of these rooms was a large room which had folding-doors running through it, making it into two long, narrow rooms. Everything was as clean as could be, and the little girl thought the cabin very nice.

She went up on deck again and found that a tug had come and the boat was going to start soon. She seated herself on top of the cabin and watched the men work.

Soon she was called to supper, and the boat started while they were eating.

That night she saw the different-colored lights on the river and in the city. The little girl thought them very beautiful, but one attracted her attention more than the rest. It was an advertisement of soap made in blue, red, and yellow lights, and it certainly did look very pretty.

The next morning the child slept late, and when she was dressed and had eaten her breakfast she found that the tug had left, and the boat was being pulled by mules. The first lock they came to, she waited until the water rushed in and the boat was even with the top of the lock, and then she stepped off and walked with the man who drove the mules. She picked flowers on the way, and had a real nice time; but she was glad to get on the boat at the next lock, for she had walked three miles.

The days passed very quickly for the child, with walking and picking flowers, and at last one afternoon a storm came. The wind blew the awning down and sent the wood from it flying on the deck. It blew a hatch, that takes four men to lift, into the canal, and the next day she saw that along the canal the wind had taken the roofs off of houses. All too soon the girl arrived in Buffalo, and in a short time she found herself at her home in New York.—The Work of a Young St. Nicholas Leaguer.

Keep Growing.

If I could give the American youth one word of advice, it would be that which Michael Angelo wrote under a diminutive figure on a canvas in Raphael's studio, when he called and found the great artist out, "*Amplius*," meaning "larger." Raphael needed no more. The word meant volumes to him.

I advise every youth to frame this motto. Hang it up in your room, your store, in your office, in the factory where you work, where it will stare you in the face. Constant contemplation of it will tend to make your life broader, larger and deeper.

One of the most difficult things for you to do in any career is to keep growing. You leave school, fresh and responsive, hopeful and expectant of the great things that you will accomplish. You dream of study for self-improvement, of travel, of the delights of social life, and an ideal home life; but, when you get into business or a profession, there will be an almost overwhelming temptation to neglect your friendships; to cut off a little study here and a little there; to postpone the reading and the recreation. Your visits to art galleries will grow less and less frequent. You will take a hurried breakfast, instead of eating slowly with your family, as you have dreamed of doing, and you will remain at your store or your office until late at night.

There will be constant temptation to drop to the commonplace, to lower your standing and to get into ruts. You will find it exceedingly difficult to avoid becoming part of a machine for doing routine work. Unless you are in just the right place, and your work is a perpetual delight to you, there is great danger that the dry, dreary drudgery after a while will rob your life of all higher enjoyment. You will find your life narrowing as you advance in years, unless you are unusually determined and persistent in striving for larger and better things. You must make a constant herculean effort to keep growing. That life is a failure which does not expand into greater and grander proportions with advancing age.

Make up your mind, then, that, whatever comes to you, whether you make a large fortune or none at all, there is one thing you will do—you will keep growing; that no day will pass which will not find you a little larger, a little wiser, a little better. Then, if you lose your property, if misfortune overtakes you anywhere along life's course, or your hopes are blasted, your ambition demoralized, you will still be rich, you will have a larger wealth,—one which cannot be taken away from you. You will have the consciousness that you have, at least, improved your talents, instead of hiding them in a napkin. You will prove to the world that you can be rich without money, and that misfortunes cannot touch the real man, that the highest wealth cannot be swept away by fire or flood. You will have grown to the stature of true manhood.—Orison Swett Marden, in December Success.

Off Again, On Again.

Persons of hot temper are ready to excuse themselves on the ground that their irritability does not last long. They contrast themselves, to their own advantage, with the people who, while they do not become angry often, are disposed to hold their anger for a long time. A good answer was given to the easily provoked by a certain English butler to his master, who was noted for his quick temper. The maswas noted for his quick temper. The master remonstrated with his servant for his intention to leave and asked for a reason. "I cannot bear your temper, sir," was the response. "I am passionate, I confess," said the master, "but my passion is no sooner on than it is off." "Yes," rejoined the butler, "but then it's no sooner off than it's on again."—Northwestern Christian Advocate.

Spiritual Life.

Christ and the Home.

With Christ there was to be no slave, no Londsman, all men are free. Christ came to save the individual, and, through the individual, society. Slave and master partook of the sacraments, even when the civil law recognized slavery. Priests became known as the brothers of the slaves. The ancient civilizations never understood respect for childhood, or the value of the child life. They had no place in their social life for the weak and the erring, for the defective and the old. Marriage had no sacred meaning for women, had no sacred value. The wife and mother were honored and dignified under the Christian dispensation. The family life, the foundation for all social progress, was purified by Christianity, uplifted and advanced by Christian education. Charity, the law of love, finds its source in the Christ of Bethlehem, who dignified and deified human nature by becoming man. There is seen the first great picture of Christ teaching society the lesson of human dignity in the individual and in the family life, while His own poverty is a striking condemnation of society's contempt for the poor. The father, mother and child, the marriage loves, the sanctity of childhood, the home, the equality of rights and burdens, the honor of labor and the value of life.—Rev. C. J. Conaty.

Being a True Pastor.

Go about your pastoral work systematically. Try to visit every family during each year, and some families will require your visits oftener. Go where you are needed most. Never neglect the poor and unfortunate. If some querulous folk complain that you do not come often enough, and greet you with, "Oh, what a stranger you are; we thought you had forgotten us!" do not pay any attention to such grumblers. Do your utmost duty, and even then there will be some who will not stop growling until they get to heaven,—if growlers are ever permitted to enter that peaceful and happy abode.—Cuyler.

Unity of the Bible.

One of the very strongest proofs that the Scriptures are of God is the marvelous unity of thought and plan and purpose, from the first of Genesis to the end of Revelation—a unity so complete that it cannot be explained apart from unity of superintendence and control. Much is said about editors and redactors of certain portions of Scripture; but who was the Editor, who the Redactor, of the whole? It must have been some One who lived a thousand years at least; for there is no critic who does not separate the earliest document of Genesis from the writings of John the Divine by an interval of more than ten centuries. The unity of the Bible was miracle enough when we thought of only sixty-six portions; but is more marvelous than ever, more inconceivable on any other supposition than divine inspiration, if even sixty-six does not indicate the limit of its variety of human authorship. Is it not evident that the more we multiply and diversify the sources whence it has come to us, the more we strengthen the evidence that the whole must be of God.—J. M. Gibson.

Do Not Measure Your Mercies by the Mercies of Others.

We do not know what other people's mercies are. Their mercies and ours may be very different. The mercies of one man do often become the curses of another. Things are not benefits till they are rightly taken, rightly used, rightly acknowledged; and that depends upon the heart more than upon the gifts. The "good things" of Dives were his evil; and the "evil things" of Lazarus, if they drove him nearer to God and kept him there, were only good. The fruit which grows on the tree of knowledge of good and evil we all have eaten from our youth up, and yet which is which no man can wholly tell. The senses cannot always discern between poison and food and physic; different conditions may change each one of these into the other. Therefore it is only safe for children to abide by the choice of those who know. In this matter we are children still, and are only happy when we have learned to trust our Father, and count His choice for us as good, and only good, continually.

God is Everywhere.

And now, gentlemen, was this vast campaign fought without a general? If Trafalgar could not be won without the mind of a Nelson, or Waterloo without the mind of a Wellington, was there no mind to lead these innumerable armies, on whose success depended the future of the whole human race? Did no one marshal them in that impregnable convex front, from the Euxine to the North Sea? No one guide them to the two great strategic centers of the Black Forest and Trieste? No one cause them, blind barbarians without maps or science, to follow those rules of war without which victory in a protracted struggle is impossible, and by the pressure of the Huns behind, force their flagging myriads to an enterprise which their simplicity fancied at first beyond the powers of mortal men? Believe it who will, I cannot. But while I believe that not a stone or handful of mud gravitates into its place without the will of God; that it was ordained, ages since, into what particular spot each grain of gold should be washed from an Australian quartz reef, that a certain man might find it at a certain moment and crisis of his life—if I be superstitious enough (as thank God I am) to hold that creed, shall I not believe that though this war had no general upon earth, it may have had a general in Heaven; and in spite of all their sins the host of our forefathers were the hosts of God?—Charles Kingsley.

Care of Converts.

Converts need care, encouragement and instruction. For lack of these many who run well for a season never finish the course; they faint and fall out by the way. For lack of these each year tens of thousands, who without doubt are soundly converted, wander in darkness, fall into temptation, are entrapped in the snares of the devil, and in due time return to the mire of sin. It is high time that we had more books, small, plain, simple, sympathetic and scriptural, that might be placed in the hands of our young converts. It must never be forgotten that from the helpless and hopeless condition involved in the wreck and ruin of the Fall to the possible thrones of eternity the human soul needs the continuous, gracious, divine, omnipotent help of the Father, Son and Holy Ghost.—Munhall.

Developing Character.

A recent magazine article on "A Maker of Saints" tells of the workshops in Paris, and of one large one in particular, where are manufactured the images which are sent far and wide to be set up in churches, shrines and devout homes. Headless St. Anthonys and armless St. Michaels, with many another of the long calendar, can be found in the ovens, in the modeling room and finishing room. Saints in all stages of completion are scattered everywhere, and the writer speaks of his interest in the place as blended with reverence.

What a pity that the same feeling is not oftener awakened in the world's great workshop, where the real saints are being made! Scattered everywhere, faulty, imperfect, showing but faint glimpses of what they are to be, we view them not with interest or reverence, but chiefly with impatience because they grow into shape so slowly. The fires of trial are doing their work upon some, the chisels of care and grief are gradually shaping others, and the "finishing room" seems a long way off. But shall we watch them with less of interest and faith than is given to the image saints? Even these last are not made in a day.—Wellspring.

BLIND-FOLD.

Blindfold a woman and she loses all confidence in herself. Her step is slow, hesitating and uncertain. Her hands are raised to ward the imaginary blows which threaten her. When a sick woman seeks the means of health she is often like a woman blindfold. She has no confidence. She cannot tell what her effort will lead to. She turns now to this side and then to the other in uncertainty and doubt.

The sick woman who uses Dr. Pierce's Favorite Prescription may do so with absolute confidence. It invites open-eyed investigation. There need be no hesitation in following the hundreds of thousands of women who have found a perfect cure for womanly ills in the use of this medicine.

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"With a heart full of gratitude to you for sending out over the land your wonderful medicine I send these few lines, hoping that some poor suffering women will try Dr. Pierce's medicines," writes Mrs. Cora L. Root, of Greenspring Furnace, Washington Co., Maryland. "I had suffered severly from female weakness and had to be in bed a great deal of the time. Had headache, backache, and pain in left side when lying down. I commenced taking Dr. Pierce's Favorite Prescription, and had not taken two bottles when I was able to be around again and do my work with but little pain. Can now eat anything and it never hurts me any more. Have taken seven bottles of Dr. Pierce's Favorite Prescription, and one of his 'Compound Extract of Smart-Weed and several vials of his 'Pleasant Pellets.' Feeling better every day. My husband says I look better every day."

Dr. Pierce's Pleasant Pellets cure biliousness and sick headache.

To Every Man His Work.

The Agricultural Department sent one of its expert gardeners to the White House to care for the rose bushes. While he was busy trimming them, says an exchange, a man in a slouch hat, with a short coat buttoned close up to his neck, approached the gardener and offered some suggestions.

"You are cutting those bushes too closely. There'll not be any flowers on them this year," said the stranger.

"That's so?" asked the workman, as he continued snipping off the twigs; "well, I have been trimming rose bushes for thirty years, and if you knew as much about this job as I do you might be doing it yourself."

The other man turned on his heel and walked into the White House, where he entered the President's private room, sat down at the President's desk, and went to work at his own job.

Yesterday is no mausoleum of dead deeds, no storehouse of mummies. Yesterday holds the full store of to-day's civilization; contains our tools, conveniences, knowledges; contains our battle fields and victories: above all gives us Bethlehem and Calvary. But alone man's yesterday is impotent, his to-morrow insufficient. The true man binds all his days together with an earnest, intense, passionate purpose. His yesterdays, to-days, and to-morrows march together, one solid column, animated by one thought, constrained by one conspiracy of desire, energizing toward one holy and helpful purpose, to serve man and to love God.—Newell Dwight Hillis.

A Rare Word.

A Methodist deaconess in New York City saw black crape on the door of a fashionable residence. She boldly rang the bell and was shown in. Upstairs she found a woman who was completely prostrated with grief over the death of her little child. She was very suspicious and asked:

"Who pays you to come here?"

The deaconess received no salary, and she could truthfully say that no one paid her, but the love of Christ constrained her to come. The woman burst into tears.

"Love!" she exclaimed: "that is a word I have not heard for years. I did not know the meaning of it until you came. Now I begin to believe in it."

It is our love for Christ that helps others to believe in love.—Christian Endeavor World.

One for Christ.

You remember Miss Havergal's very interesting account of her experience in a girl's school. She had just confessed Christ. When she entered the school she discovered that she was the only Christian in a company of a hundred. Her sensitive heart shrank from confessing Christ here. What good would it do? One little candle could not give any light worth while in all that darkness. One little voice for Christ could not make itself heard amid all the din of a worldliness and triviality. Her second, better thought, however, was "I dare not hide my religion. I am the only one Christ has in this school to represent him among these girls, and I dare not hide my light. I must own myself Christ's friend. He can use my feeble life to honor him."

No one can tell what a loss it would have been to the cause of Christ if this one girl had not come to the help of the Lord in that school. However small the influence of any Christian may be, how little he can do, how feeble his power is, Christ needs him.—Visitor.

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A Spur to Excellence.

A prominent New York journalist, whose interests and acquaintances are many and important, remarked to a friend the other day that his greatest happiness, overtopping all the other pleasures he has ever known, is in good health, progress and pleasure of his children. "The way those two little girls grow, and the whole-hearted and wholesome fun they have in life, and the high grade they maintain in school, are to me unending delights. I think more about those girls, and derive more satisfaction from their progress than I do about any other subject in life."

This is a universal truth, which sons and daughters rarely grasp until they in turn become parents. It should afford young people one of the best spurs to excellence. There are few better reasons why a young person should strive for nobility of charac the joy that will thus be given to the parents who love him supremly, however much or little they may be accustomed to speak that love.—William T. Ellis, in Forward.

The Fear of the Future.

Even when we are released from the fear of the past there still remains the fear of the future. In moments of solemnity or enthusiasm we have made so many resolutions which we have afterwards broken that our self-respect suggests it were better to make no more. There is a worthy side to this reluctance to increase the gulf between our profession and our practice, and it is unhealthy to be continually making resolves that we as continually break. But this does not alter the fact that every good and honest resolve must leave us the better, and our true course is not abandon the effort, but to make it more wisely. Probably a frequent cause of the futility of New Year resolutions is their vagueness and diffuseness. Determining in a general way to be better. we do not concentrate our attack on any one point, and our experience only shows once more that to atempt everything is to accomplish nothing. Thomas a Kempis suggests a better way: "If every year we could root out one vice, we should soon become perfect men." This has the double advantage of being both definite and practicable, and, what is equally important, it is true to life; for it recognizes that while men have to fight with sin, it is their besetting sin that gives the struggle its keenness. Every man has his weakness, the "one thing" which more than any other constitutes his danger, and if only that could be conquered "the prize of the high calling" would not seem so hopelessly out of reach. To "root out one vice" is, indeed, a stupendous task, even for a whole year; but can we honestly tell ourselves that it is impossible?—A. P., in "The Christian World."

Too Dark.

An artist, when on his deathbed, called for his masterpiece. It was the painting of a ship wreck, with dark clouds and raging seas, the only light a lurid one. "That cloud is too dark," he said. "I always thought it the right shade before, but now I see it is too dark; I must make it brighter," and, with a last touch of his brush, he let a gleam of light illumine the darkness. So Christ has taken away the sting of death, and by the light of His glorious resurrection has dispersed the clouds of darkness.